A

SERMON

PREACHED

At the Funerall of the Gracious and Honourable Lady,

The Lady AMY CARY

of *Cockington* in *Devon.*

Iune 16. 1652.

BY *JOHN WARE,*

the Lords unworthy, simple, sinfull Instrument.

LONDON,

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To the vertuous and Honourable Lady, the Lady *Margaret Courtnay* of *Ford*; Grace and Peace.

Honourable Lady,

THis rude and unpolliſhed piece humbly begs your patronage, which if it may obtaine, it hath an unſpotted one, and therefore the more earneſtly craves it: It concernes you moſt, and may haply pleaſe you beſt, becauſe it ſets forth to the world the life and latter end of your dear friend and acquaintance, whoſe continuall practiſe was an imitation of that patterne of Piety and Charity, that Honourable Matron, your renowned Grandmother, in whoſe ſteps you alſo walke: It comes from a ſoule devoted

to your ſervice, who deſires no longer to live then to be yours; It ſets forth both my lamentation and my loſſe; if therefore it be any way extravagant, 'tis the more pardonable: Accept it for his ſake, who is a conſtant Petitioner to the throne of Grace, for your ſelfe, your other-ſelfe, and your lovely off-ſpring. And may the peace of Conſcience, and a never-failing hope of glory, guard and attend you all at your laſt gaſpe: Thus prayeth

Madam,

Your moſt humble

and hearty ſervant,

JOH: VVARE.

EZEK. 24. part of the 16. ver.

Son of man, Behold I take away from thee the desire of thine eyes with a stroake.

SOrrow observes no method, and Griefe admits no flashes of Rhetorique: I am divided in my self, and therefore you may not expect a setled Discourse. This dayes actings had been more fit for another then my selfe, for one that had not so great a share in the losse as I my selfe have; but *Sic Fata voluit*, hither Providence hath brought me, and bids me struggle with *Seneca's Ingentes stupent*. Lest therefore I should be offensive to the Divine Providence, injurious to the dead, and neglective of mine owne duty, I stand before you all this day, beseeching you to heare with silence, what I relate with sorrow; a Thunder-bolt shot from Heaven, th'Almighties Arrow in the heart of a good woman: Or (if you will) the Lords doome on the Prophets darting *Ezekiel's* wife, *Son of man, behold I take, &c.*

Heavy tidings to his beloved Prophet; sad newes of robbing him of such a jewell; as good as if he had said, Ile take thy heart from thee, yea and that which makes it worse, thou shalt have no long time to con-

ſider of it, Ile doe it this day; *At evening my wife dyed*, in the 18. ver. And that which is worſt of all, it ſhall be with a blow from mine own hand, a ſtroak of my own laying on. Lord thou mightſt have done this by degrees, and that gently too, but who is able to abide thy ſudden ſtroake? Thus God deals with ſome choice ſervants of his, when he intends to make them ſigns of deſtruction, to the rebellious many-headed multitude.

The words are Gods meſſage to his own Prophet, ſad tidings of ill newes, very ſhort, but full of terror; ſtriking amazement and aſtoniſhment into the hearer; that God ſhould not be angry, & yet ſhould ſtrike. Is this the reward of the Prophets obedience? Will God thus recompence his ſervants by taking away from them? And will nothing ſerve his turne but *Ezekiel's* heart? his beloved wife? the deſire of his eyes? and muſt this be done ſuddenly too? and that with violence? what with a ſtroake? And beſides all this, muſt the ſon of man in all this diſtreſſe ſhew himſelfe more then man? not cry? nor weep? nor ſhed a teare? Thus the Almighty deales with his ſelected ſervants, thoſe whom he ordaines for great matters, thoſe he ſeaſoneth with ſtrong encounters.

The ſtory containes in it theſe two things:

1. What God would doe, *ſc. take away* Ezekiel's *wife from him.*
2. What the Prophet muſt doe, *ſc. not weep, nor cry*, both very ſhort.

In

In the first we have these two parts:

1. The compellation or title that God gives him, *sc. Son of man.*
2. The sad relation that God makes to him in the next words of the Text, *sc. I take from thee the desire of thine eyes with a stroake.*

Wherein we may take notice,

1. Who doth this, 'tis *I take.*
2. From whom this is taken, 'tis *from thee.*
3. The thing taken away, 'tis *the desire of thine eyes.*
4. The manner how, 'tis *with a stroake.*

First, of the compellation, and title given to the Prophet, *Sonne of man:* a title very usuall in this Propheſie. As often as he is summoned to a Vision, so often is he called by this name: and this is given him for these respects.

1. For his excellency. The *Son of man* is the glory of his Maker, his Creators image, a little world; the Modell of the Creatures, th'Almightie's Cabinet, in which he layes up his chiefest Treasures, in whose creation he may behold his Creators love and wisdome. The *son of man* is not onely his workmanship, but also his servant, his friend, his brother, his sonne, his heire. The Sonne of God makes it his beloved title, to call himselfe *the Sonne of man*, in the 19. of S. *Luke*, and the 10. ver. The *Son of man* is one to whom God gives his word, to whom he reveales his will, to whom he makes knowne his se-

crets, to whom he hath given many gracious, precious promiſes; with whom he hath made a ſolemne league and covenant to heare his prayers, to grant his requeſts, to help him at all needs, to be with him at all ſeaſons, to honour him with his preſence, to enrich him with his graces, and to crown him with his mercies; *Lord what is man that thou doſt thus magnifie him, and the ſon of man, that thou doſt ſo ſet thine heart upon him?*

Secondly, To ſhew his humility: Though the Almighty have thus honoured him, yet he would not have him to be proud; the Almighties goodneſſe ought to make him humble; *quid habes quod non accepiſti?* be not lifted up with vaine conceits, all that thou haſt, thou haſt received: Beſides, what is man in his greateſt pomp? but one puffe of breath betwixt him and earth; Earth is his originall, Earth is his nouriſhment, Earth is his houſe, and Earth is his home; and ſhall earth and duſt exalt himſelfe? The conſideration of the many bounties and favours of God beſtowed upon the holy Patriarch *Iacob*, made him low and humble in his owne ſight, in the 32. of *Geneſis*, and the 10. ver. *Lord I am leſſe then the leaſt of all thy mercies which thou haſt ſhewed to thy ſervant.*

Behold, thou haſt to doe with God, before whom all things are open and naked, and thou art at his diſpoſall; remember thy ſelfe, thou art man, and the Son of man, walke therefore humbly before him.

Thirdly, this attribute chalengeth obedience from the

the Prophet: Shall not man heare when God ſpeakes? and when God commands, ſhall not the Son of man obey? 'Tis the uſe that the Prophet made of Gods call, though much againſt the haire, yet he ſtrugled with all difficulties; and the Text ſaith in the 18. verſe, *I did as I was commanded.*

Obedience is the end of our Creation, and of our Redemption too: If a Servant be refractory to his Maſter, and a Son be ſtubborne to his Father, tis fit the one be turned out of doors, and that the other be diſinherited. If God by his calls cannot get our ſubmiſſion, hee'l call the dumbe inſenſible creatures to witneſſe againſt us, as appears by that complaint of his, in the firſt of *Eſay* and the 20. ver. *Heare O Heavens, and give eare O Earth, for the Lord hath ſpoken, I have nouriſhed and brought up children, and they have rebelled againſt me:* The Sonne of man muſt hearken to his Maſters voyce.

Fourthly, this title is a leſſon of mortality; The Sonne of man is no better then his Fathers, ſubject to the ſtroake of death: By the ſame way that they have gone, muſt he follow, Man is like a thing of nought, his time paſſeth away like a ſhadow, when the Almighty bloweth upon him he is conſumed, dryed up and withered: And for this reaſon eſpecially, in this place, is this title given him. As if he he ſhould thus ſay to the Prophet; I take away thy wife from thee now, thou Sonne of man muſt come after, I will have a time for thee too, 'tis thy wives turne now, thou canſt not ſtay long behinde; look upon

upon her carcase that speakes so much, *hodie mihi, cras tibi*; 'twas the argument that God used to comfort his Church withall in the time of persecution, in the 51. of *Esay* and the 12. ver. *Who art thou, that thou shouldest be afraid of a man that shall dye, and of the Son of man that shall be made as grasse?* As often then as thou lookest upon thy pedigree, so often meditate on thy mortality.

And this lesson of mortality leads me on to the sad story, the Almighties blow, and therein first who doth it, 'tis *I take away*: A voice at once both of Judgement and Mercy, of Severity and Love; the Prophet must submit, for he is not able to withstand when this [*I*] comes to take, he will have his errands end, and who shall say unto him, *why hast thou done thus?* Friends may stand as mourners, but can afford no help: The deareſt and neareſt then may gaze, and lament, and pray, but cannot keep off the powerfull hand from taking away: The Physitian himselfe must then give over all his care and skill, and stand onely as a spectatour, looking as on a Comet that is blazing and going out: Thy doome (O Prophet) concerning thy wife is irrevocable; when he sayes, *I will take*, away she goes.

And yet there is comfort in this *I* too; Tis no other but the Prophets Master, and his wives Redeemer, and therefore cannot doubt, but that he will deale gently with her: He that carryed her in his hand of providence, that made Provision for her, that Marryed her to his owne Propher, that enriched

riched her Soule with the graces of his Spirit, that made her an habitation for himſelfe, thinke you that he will not joyfully entertaine her, now he takes her to himſelfe?

Here's a difference then, and that a vaſt one, betweene the departure of the Saints and wicked men: when God ſpeakes to good *Ioſias*, 'tis *I have heard thy prayer, thou ſhalt be gathered to thy Fathers in peace*; and as *Eſay* ſayes, *they ſhall enter into peace, they ſhall reſt in their beds, each one walking in his uprightneſſe*, but at the death of wicked men, then the dialect is altered; tis not *I will take*, but *they ſhall tug*, a violent taking away, as it is in the 12. of *Luke* and the 20. verſe, tis not (as is tranſlated) *thy ſoule ſhall be required*, but they ſhall fetch away thy Soule from thee.

Here's a leſſon of contentment too in this *I*: O my Prophet doe not murmur or repine at what is done, for I have done it, and wilt thou thinke amiſſe of that which I have done?

'Twas *Davids* leſſon that he had learned, *I was ſilent becauſe 'twas thy doing*: with ſuch calmeneſſe and mildneſſe of Spirit did good old *Ely* carry himſelfe, in the 1 of *Samuel*, the 3. Chapter and the 18. verſe, when he heard the thundering voice of God, a judgement threatned againſt him and his houſe, that whoever did heare thereof, it ſhould make his eares to tingle; what's his comportment in this caſe? *It is the Lord, let him doe what ſeemes good in his eyes.*

The next thing in the text conſidered, is, from whom this is taken away, *ſcil. from thee.*

And

And who is it? The Lords owne Prophet, one carefull of his maſters buſineſſe, faithfull in diſcharge of his calling, ready to doe his will, obedient to his commands, excelling the reſt as in eminency of place ſo in goodneſſe too, and yet from him this Jewell is taken away: So that Gods deareſt Saints are not exempted from the heavieſt afflictions; God deales with them as men doe with Wheat, which is cut with the Sickle, bound in the Sheafe, threſhed with the Flaile, winnowed with the Fanne, ground in the Mill, and baked in the Oven, before it be fit for the Maſters uſe; The Goldſmith keeps that metall longeſt in the Fire, that he means moſt to refine, and thoſe on whom the great God ſets his heart to do them good everlaſtingly, he purifieth in the fire of affliction, that he may make them fit for his Kingdome. The Apoſtle to the *Hebrews* ſhewes their condition here, in the 11. to the *Heb.* and the 36, 37. verſes. *They have tryalls of cruell mockings, and ſcourgings, of bonds and impriſonments. They are ſtoned, they are ſawn aſunder, they are tempted, they are ſlaine with the ſword, they wander about in Sheep skins, and Goat skins, being deſtitute, afflicted, and tormented.*

The next thing obſervable is, the Jewell taken away, *ſcil. the deſire of thine eyes.*

The eye is pleaſed with beauty, but the deſire is enflamed with goodneſſe, both here are joyned in one, and both make a compleat wife, both together rejoyce the eye and the heart too: Could the Almighty pick out no other family among all the peo-

ple

ple but the Prophets? and in his could none ſerve the turne for a ſigne, but the deſire of his eyes? He had before ſeene the invaſion of the land by the Enemy, the deſolation and ruine of his Countrey, the Captivity of his people, the ſpoyle of the Sanctuary, the decay of Gods worſhip, the ruine of the King and his poſterity, the alteration of the Government. Sad events, and ſuch as ſtuck cloſe to him; but now the Almighty gives him a home blow, and when he thinkes no ill tydings can move him, he ſtrikes him to the very heart, by taking away the deſire of his eyes.

Here two things at once offer themſelves to our view,

Firſt, for the wife, that her demeanour and carriage be ſuch, as that ſhe deſerve this title by her chaſt converſation, coupled with Love and Duty, that ſo ſhe may be the deſire of the eye, and not the grief of the heart.

The ſecond is, for the husband, that having ſuch a Jewell, he make her ſo, and in affection of his heart to eſteeme her of more valew then the greateſt treaſures; but this is more fit for a wedding, then for a funerall.

But why is this Jewell taken away? It may be the Prophet looked more on the Clay, then on the Potter, he loved her more then God; if ſo, then high time to croſſe his deſires.

So that the beſt Saints have their neves as well as other men, and Gods deare children have their extravagancies in their affections.

But

But the 25. verſe of this Chapter will tell you the proper cauſe why this Jewell is taken away, where God ſhewes what ſhall follow preſently after.

And this brings me home to this Saint, my Honourable and deareſt Lady, the memory of whoſe goodneſſe ſhall be unto me while I live, as freſh as a Roſe in *Iune*.

She was one that counted it her chiefeſt honour to be Chriſts Servant, one hating Schiſme, loathing Faction, and abhorring diviſion, a true daughter of the Prince of Peace: For beſides her workes and labour of love which ſhe hath ſhewed in miniſtring to the poore Saints, in time of their diſtreſſe, beſides her kindneſſe and loyalty to her Lord and Husband, beſides her tender heart, and unwearied care for the lovely *Olive Branches* about her table, beſides her courteſies to her Enemies, and her kindneſſe to all; In all the long experience that I have had in this world, never did I know ſo noble, ſo heroick, ſo vertuous, ſo great a ſoule, in ſo little, little body: In her life full of Spirit, full of Magnanimity, full of Piety, full of Charity, full of Patience, full of Humility, full of Vertue, full of Bounty, and in her ſickneſſe full of Faith, full of Devotion, full of Confidence, and full of Comfort; and how could it otherwiſe be? for ſhe was well aſſured that the holy, bleſſed, and glorious Trinity was at one with her; ſhe knew that the Father had forgiven her, that the Son had looked ſmilingly upon her, that the holy Ghoſt had adorned her: That the Father was ready to welcome her, the Son to embrace her, and the holy Ghoſt to crown her.

Her ſickneſſe was in the manner and nature of a ſtroake, the Lord made a ſhort worke to *Ezekiels* griefe, who had the happineſſe to ſee her only a day, or two, or three, and that was all: Thus with fixed eyes, lifted-up hands, and moving lips, departed this Saint praying, and reſigned her ſoule into the hands of her Redeemer: where ſhe is entertained and welcomed with Halelujahs, and with Songs, to which no burden nor no end belongs.

Farewell deare Lady, adiew bleſſed Saint, till we meet in Heaven: Thine be the joy, though the loſſe be ours.

THE END.